CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

72

LIST OF OBJECTS

OF

ANTIQUARIAN AND ARCHÆOLOGICAL INTEREST

IN

BRITISH BURMA.

5176

RANGOON:
PRINTED AT THE GOVERNMENT PRESS.

1884.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

5176

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Name of object.—Urittaung pagoda.
Any local history or tradition regarding it.—This pagoda is said to have been built *circa* 1590 A.D. by King Minthalaung on his return from an expedition against the Chin and Mro. When proceeding on the expedition the king had observed what appeared to be a ball of fire on the hill and was informed by his astrologers that it was the effulgence from the skull of Gotama when he died in one of his earlier existences as a Brahmin.
Custody or present use.—Worship.
Present state of preservation.—Some of the brickwork at its base is in a state of disrepair. A "ti" was last year put up by subscription at a cost of about Rs. 10,000.
Whether restoration is desirable and possible.—Possible but unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—7.
District.—Akyab.
Locality.—Panethaung circle, East Urittaung township, Boronga or Myengu island.
Name of object.—Sandawshin pagoda.
Any local history or tradition regarding it.—The foundation of the pagoda is attributed to a *naga* or dragon. Two brothers of Ukkalabha in Pegu having visited Hindustan, obtained from Gotama Buddha eight of his hairs, which they carried towards their country. On arriving at the mouth of the Kaladan they were forced by tempestuous weather to anchor, and the naga observing the divine effulgence of the relics stole two of the hairs, which he buried in the ground, raising a mound of sand over them. Many years later the existing building was erected over the spot.
Custody or present use.—Worship.
Present state of preservation.—In state of disrepair.
Whether restoration is desirable and possible.—Unnecessary will require a large sum of money to repair it.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—8.
District.—Akyab.
Locality.—Southern side of the island of Akyab and near the eastern shore of the Bay.
Name of object.—Buddhamakan cave.
Any local history or tradition regarding it.—A cave and mosque constructed in memory of one Buddha Auliya, whom the Mussulmans regard as an eminent saint. The tradition regarding it is that some 120 years ago two brothers, Manik and Chand, traders from Chittagong, while on their homeward voyage in a vessel laden with turmeric, touched at Akyab for water and anchored off the rocks now known as the Buddhamakan rocks. During the night Manik had a vision in which he was requested by the saint to construct him an abode near the locality, being told that in order to enable him to do so all the turmeric in his vessel would be transformed into gold. Next morning the brothers observing the miraculous transformation of their cargo dug a well and constructed the present cave.
Custody or present use.—Worship by Buddhists, Hindus, and Mussulmans.
Present state of preservation.—It is in good condition and is kept in repair by a respectable Mussulman.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—It was once photographed, but no copy exists at present.
Remarks.—Nil.

No.—9.
District.—Sandoway.
Locality.—Sandoway, on the Nandaw hill, standing upon the left bank of the Sandoway river, and distant about half-a-mile in a northerly direction from the town.
Name of object.—Nandaw pagoda (sacred rib).
Any local history or tradition regarding it.—It is said to have been built in the year 124 B. E., or 763 A. D., by King Minbya, and is said to contain a rib of Gotama. When first built it is said to have been in height about the stature of a man, but the height has been added to at various times till now it is about 38 feet from the base to the ti at top. Its circumference at the base is 108 feet. In shape it resembles, on a small scale, the Shwe Dagôn pagoda at Rangoon.
Custody or present use.—Worship.
Present state of preservation.—In good repair.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—10.
District.—Sandoway.
Locality.—Sandoway, on the Sandaw hill, standing upon the left bank of the Sandoway river, about half-a-mile distant from the town of Sandoway, and a mile from the Nandaw pagoda in a southerly direction.
Name of object.—Sandaw pagoda (sacred hair).
Any local history or tradition regarding it.—Tradition asserts that it was first erected in the year 145 B.E., or 784 A.D., by King Minnyokin, and it is said to contain a hair of Gotama. The pagoda is 85 feet high and 170 feet in circumference at its base.
Custody or present use.—Worship.
Present state of preservation.—In good repair.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—11.
District.—Sandoway.
Locality.—Sandoway, on the Sandaw hill, standing upon the left bank of the Sandoway river, about half-a-mile distant from the town, and a mile from the Nandaw pagoda in a southerly direction.
Name of object.—Andaw pagoda (sacred tooth).
Any local history or tradition regarding it.—It was, according to old writings, first erected in the year 125 B.E., or 761 A. D., by Minsetchôk, and is said to contain a tooth of Gotama. One tradition asserts that a hair, rib, and tooth of Gotama were brought from Ceylon, while another says that he died at each of the hills in his various transmigrations and that on becoming a Buddh he prophesied that pagodas would be erected on these hills in honour of his remains. This pagoda is 63 feet high and measures 244 feet in circumference at its base.
Custody or present use.—Worship.
Present state of preservation.—Has been rebuilt; in good order.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

II.—IRRAWADDY DIVISION.

No.—1.
District.—Thôngwa.
Locality.—Tomayan circle, Pyapôn township.
Name of object.—Mayan pagoda.
Any local history or tradition regarding it.—This is one of the old Talaing pagodas erected on a ridge of sand which in all probability was a seabeach in former times.
Custody or present use.—Worship.
Present state of preservation.—Under repair.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—2.
District.—Thôngwa.
Locality.—Kalaung circle, Pantanaw township.
Name of object.—Mintasu pagoda.
Any local history or tradition regarding it.—Said to have been built by three princes who, being unsuccessful in their attempts to woo the Princess Ônmadandi, of Bassein, came back and built a pagoda on this spot.
Custody or present use.—Worship.
Present state of preservation.—Good.
Whether restoration is desirable and possible.—Repaired by the Burmese themselves.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—3.
District.—Thôngwa.
Locality.—Seiktha.
Name of object.—Thategwin.
Any local history or tradition regarding it.—The site of an old town which, as the name implies, was once inhabited by merchants, probably Portuguese. Once this town was on the banks of the Irrawaddy, but now the main channel is several miles distant.
Custody or present use.—Now used as a buffalo grazing-ground.
Present state of preservation.—Overgrown with jungle.
Whether restoration is desirable and possible.—Not desirable or possible.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—There are remains here which would well repay a visit from the archæologist, —coins, pottery, &c.

No.—4.
District.—Thôngwa.
Locality.—Kyônpadôk circle, Shwelaung township.
Name of object.—Thawôkmyeik pagoda.
Any local history or tradition regarding it.—None.
Custody or present use.—Worship.
Present state of preservation.—Good.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—5.
District.—Thôngwa.
Locality.—Yandoon circle, Yandoon township.
Name of object.—Ôkshitlaha pagoda.
Any local history or tradition regarding it.—Said to have been erected by an old Talaing named Po Gwè and his wife Ma Taw who, discovering a bael tree on a hillock in the centre of an open plain, erected a pagoda on the spot and called it Ôkshitlaha.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

Custody or present use.—Worship.
Present state of preservation.—Good.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—6.
District.—Thôngwa.
Locality.—Kyaiklat circle, Pyapôn township.
Name of object.—Pagayet pagoda.
Any local history or tradition regarding it.—None.
Custody or present use.—Worship.
Present state of preservation.—Good.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—7.
District.—Thôngwa
Locality.—Danubyu myoma circle.
Name of object.—Kyaikalunmun pagoda.
Any local history or tradition regarding it.—There is a Burmese tradition that Gotama's disciples during his lifetime came to Danubyu, where they encountered 100 bilus, or giants, who, embracing their feet, begged the Rahandas to give them some object of worship. The Rahandas gave them some hairs, over which they erected a pagoda. The name is said to mean "The embrace of a hundred giants."
Custody or present use.—Worship.
Present state of preservation.—Good.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—8.
District.—Thôngwa.
Locality.—Pantanaw circle.
Name of object.—Shwemyindin pagoda.
Any local history or tradition regarding it.—None.
Custody or present use.—Worship.
Present state of preservation.—Good.
Whether restoration is desirable and possible.—Unnecessary. An official in Upper Burma has spent about Rs. 10,000 in repairing it. He was formerly the Shwelaung Pènin and is still known under that title.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—9.
District.—Thôngwa.
Locality.—Bawdi circle, Pantanaw township.
Name of object.—Thanbat pagoda.
Any local history or tradition regarding it.—None.
Custody or present use.—Worship.
Present state of preservation.—Good.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—10.
District.—Thôngwa.
Locality.—Ma-ubin circle.
Name of object.—Kunsu pagoda.
Any local history or tradition regarding it.—An old pagoda in the interior of the Ma-ubin island, said to have been erected by Talaings long ago.
Custody or present use.—Nil.
Present state of preservation.—Nil.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

No.—11.
District.—Thôngwa.
Locality.—Dedayè circle.
Name of object.—Tawgyatkôn pagoda.
Any local history or tradition regarding it.—An old Talaing pagoda erected on a stretch of high land which was probably at one time the seacoast. It is probable that these pagodas along the kôndans, or former seabeaches, were erected about the same time shortly after the sea receded.
Custody or present use.—Worship.
Present state of preservation.—Under repair.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—12.
District.—Thôngwa.
Locality.—Danubyu.
Name of object.—Kyettaikkôn (grave of Maha Bandula).
Any local history or tradition regarding it.—The site of a pagoda said to have been once repaired by Sawônma, Queen of Bassein. This queen was celebrated for her beauty, and her lovers, when not engaged in courting her, are said to have whiled away their time in cockfighting on this hillock, hence the name "Cockfighting hillock."
Custody or present use.—Nil.
Present state of preservation.—Fair but surrounded by jungle.
Whether restoration is desirable and possible.—If only as the site of the grave of Maha Bandula, it would be desirable to keep the place clear of jungle and marked off.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—13.
District.—Bassein.
Locality.—Negrais island.
Name of object.—Ruins of a brick building.
Any local history or tradition regarding it.—This is supposed to be the remains of the old English settlement that was established by the Madras Government in 1753 and withdrawn six years later.
Custody or present use.—None.
Present state of preservation.—Ruined.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—14.
District.—Bassein.
Locality.—Ngathainggyaung subdivision.
Names of objects.—Remains of several old cities, namely, Mèlaung, Myogôn, Taunglôn, Athôk, Pandaw, and Thidamyo.
Any local history or tradition regarding them.—These cities are said to have been built by Thamôkdagawtha and Ônmadandi, King and Queen of Bassein. In 600 B. E. they were attacked by the Princes of Rangoon, Syriam, and Pegu and were obliged to fly to Mèlaung, the city of Kônnabaramingyi. After three years they fled to Pandawmyo from the same princes. After another period they were again attacked and they retreated to Athôk, thence to Thidamyo, then to Pandawgyi, and lastly to Kyangin or Yangin, which was under the King of Prome, and there they were safe from the princes who had attacked them before.
Custody or present use.—Nil.
Present state of preservation.—Ruined.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the buildings exist.—No.
Remarks.—Nil.

No.—15.
District.—Bassein.
Locality.—Bassein.
Name of object.—Shwe Môktaw pagoda.
Any local history or tradition regarding it.—The Shwe Môktaw pagoda is said to have been constructed on the 15th day of the waning moon of Tabaung in the year 19 B. E. shortly after the death of Gotama, by Asoka. The height at first was only 5 cubits

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

and it was named the Shwe Ana. On the 5th of the waning moon of Kasôn in the year 38 B. E. the King of Paukkan, now Pagan, Narapadisithu, began reconstructing it and raised it to a height of 15 cubits and changed its name from Shwe Ana to Tupayôn, and again in the year 600 B. E. both the King and Queen of the Talaings, who were known by the names of Thamôkdagawtha and Ônmadandi, aided by a pôngyi named Thawnôktaramati, rebuilt it under its present name.

Custody or present use.—Worship.

Present state of preservation.—Good.

Whether restoration is desirable and possible.—Unnecessary.

Whether photographs, plans, or drawings of the building exist.—Photographs available.

Remarks.—Nil.

No.—16.

District.—Bassein.

Locality.—Bassein.

Name of object.—Tagaung pagoda.

Any local history or tradition regarding it.—Very little is known regarding the Tagaung pagoda except that about the year 600 B. E., some time after the death of Buddha, it was known by the name of Mingalazedi and it is supposed to have been built by the Talaing King and Queen Thamôkdagawtha and Ônmadandi, the pagoda taking its name from the city of Tagaung.

Custody or present use.—Worship.

Present state of preservation.—Good.

Whether restoration is desirable and possible.—Unnecessary.

Whether photographs, plans, or drawings of the building exist.—No.

Remarks.—Nil.

No.—17.

District.—Bassein.

Locality.—Bassein.

Name of object.—Thayaunggyaung pagoda.

Any local history or tradition regarding it.—This pagoda is said to have been built (by the same king and queen who constructed the Tagaung pagoda) in the Thayaunggyaung quarter of the city of Kyaikpyu and it was called Mahazedi, but after some time the original name appears to have fallen into obscurity owing to its antiquity; its name was changed to Thayaunggyaung pagoda and is now so called by all Burmese.

Custody or present use.—Worship.

Present state of preservation.—Good.

Whether restoration is desirable and possible.—Unnecessary.

Whether photographs, plans, or drawings of the building exist.—No.

Remarks.—Nil.

No.—18.

District.—Bassein.

Locality.—Bassein.

Name of object.—Mahabawdi pagoda.

Any local history or tradition regarding it.—The Mahabawdi pagoda was built by the same Talaing king and queen who constructed the Tagaung pagoda and raised and improved the Shwe Môktaw pagoda at the western corner of the city of Bassein, and it still bears its original name and is so called by the people up to the present time.

Custody or present use.—Worship.

Present state of preservation.—Ruined.

Whether restoration is desirable and possible.—Possible but unnecessary.

Whether photographs, plans, or drawings of the building exist.—No.

Remarks.—Nil.

No.—19.

District.—Bassein.

Locality.—Ngathainggyaung subdivision, two miles east of the mouth of the Kyôntadôn stream on the Daga river.

Name of object—Remains of city of Mêlaungmyo.

Any local history or tradition regarding it.—This city is said to have been built by King Thamôkdagawtha and Queen Ônmadandi when they retreated from Bassein.

Custody or present use.—Nil.

Present state of preservation.—In ruins. There is a wall or embankment all round with eight gateways in it. The wall is from 15 to 20 feet high; at present there are large trees growing on the top and sides. One of the eastern gateways is called the brick

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

gate. There are found bricks scattered about in small heaps, but no solid masonry is left. The bricks are very hard and differ in shape from those usually baked. On the north-east side, on the top of the wall, there are the remains of a pagoda called the Shwe Myindin. About one-fourth of a mile along from the wall on the north-east are the remains of another old pagoda.

Whether restoration is desirable and possible.—Unnecessary.

Whether photographs, plans, or drawings of the building exist.—No.

Remarks.—Nil.

No.—20.

District.—Bassein.

Locality.—Ngathainggyaung subdivision, on the east side of the Athôk stream.

Name of object.—Remains of city of Athôkmyo.

Any local history or tradition regarding it.—This is also said to have been built by Thamôk-dagawtha and Ônmadandi.

Custody or present use.—Nil.

Present state of preservation.—In ruins. The wall is semicircular; it runs from the bank opposite the police station north and turns round to the west and meets the bank of the river again. Here there are three walls running parallel. The centre one is very low, from 6 to 8 feet high; the outer and inner one nearly 20 feet high and from 100 to 300 feet apart. There are gateways near the north end of the wall. At the river bank there is an old pagoda and some remains of a brick building called Ôktaik. It is a small building about 20 feet on each side. There is a hole in the centre made by persons who looked for treasure but found none. Some gold rings were found last year within the myo walls but not at this place.

Whether restoration is desirable and possible.—Unnecessary.

Whether photographs, plans, or drawings of the buildings exist.—No.

Remarks.—Nil.

No.—21.

District.—Bassein.

Locality.—Ngathainggyaung subdivision, three miles from Kyaukchaunggale, and on the right bank of the stream of that name.

Name of object.—Remains of city of Thidamyo.

Any local history or tradition regarding it.—In Thidamyo King Mahatapôktha and Queen Ônmadandi used to reign. In the war of 1852-53 Maung Shwe Nyun, leader of some Burmese troops, took refuge for five months at Thida. He went on from that to a place near Kwingauk.

Custody or present use.—Nil.

Present state of preservation.—In ruins. The city is 500 cubits across. The eastern part of the wall has fallen into the stream.

Whether restoration is desirable and possible.—Unnecessary.

Whether photographs, plans, or drawings of the buildings exist.—No.

Remarks.—There are on the left bank, and nearly a mile lower down, the remains of a camp pointed out as the camp made in 1852.

No.—22.

District.—Bassein.

Locality.—Ngathainggyaung.

Name of object.—Kyitpyinpadaw or Thida pagoda.

Any local history or tradition regarding it.—It is said to have been built by King Mahata-pôktha and Queen Ônmadandi on their retreat from Bassein in the 6th century B. E.

Custody or present use.—Worship.

Present state of preservation.—Good.

Whether restoration is desirable or possible.—Unnecessary.

Whether photographs, plans, or drawings of the building exist.—No.

Remarks.—Nil.

No.—23.

District.—Bassein.

Locality.—Ngathainggyaung subdivision.

Name of object.—Remains of city of Kèbaung.

Any local history or tradition regarding it.—The only particular known of the city is that it was built in the year 1115 B. E. by King Alaungpaya. It was first called Ananda-pura and after its ruin the name was changed to Kèbaung.

Custody or present use.—Nil.

Present state of preservation.—In ruins.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the buildings exist.—No.
Remarks.—Nil.

No.—24.
District.—Bassein.
Locality.—Ngathainggyaung division.
Name of object.—Kyaiktaw pagoda.
Any local history or tradition regarding it.—Tradition relates that this is also one of the pagodas built by Ônmadandi, Queen of Bassein.
Custody or present use.—Worship.
Present state of preservation.—In ruins.
Whether restoration is desirable and possible.—Possible but unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—25.
District.—Henzada.
Locality.—Yin-e.
Name of object.—Shwe Yin-e pagoda.
Any local history or tradition regarding it.—A pagoda of brick stated to have been built by King Alaung Sithu and his Queen Yadanabôn, on their return from a tour.
Custody or present use.—Worship.
Present state of preservation.—The upper portion of the pagoda broke down in 1882.
Whether restoration is desirable and possible.—Possible but unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—26.
District.— Henzada.
Locality.—Yin-e.
Name of object.—Kyaikthamaung pagoda.
Any local history or tradition regarding it.—This pagoda is also stated to have been built by Alaung Sithu for the reception of two stone idols. An attempt was made in later times to remove both idols to the neighbouring pagoda, Shwe Yin-e, which attracted most devotees. On the way however one of the idols fell into the water, when the remaining idol was brought back and a brass image with eyes of precious stones put up instead of the one which had got lost. Some 30 years ago the stones from the eyes of the brass image were stolen, when, it is popularly reported, blood was seen to flow from the despoiled orbs. New eyes have since been put in.
Custody or present use.—Worship.
Present state of preservation.—In bad order.
Whether restoration is desirable and possible.—Possible but unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—27.
District.—Henzada.
Locality.—Danbi.
Name of object.—Shwe Yaungbya pagoda.
Any local history or tradition regarding it.—Called also the Kyaiktaw pagoda by the Talaings: said to have been built in the year 620 B.E. by Princess Ônmadandi.
Custody or present use.—Worship.
Present state of preservation.—In good condition.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—28.
District.—Henzada.
Locality.—Sôngôn village.
Name of object.—Myinbagôn pagoda.
Any local history or tradition regarding it.—Called also the Sôngôn pagoda. One of the numerous pagodas built by Princess Ônmadandi, of Bassein.
Custody or present use.—Worship.
Present state of preservation.—In good condition.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

No.—29.
District.—Henzada.
Locality.—Kanaung.
Name of object.—Bu pagoda.
Any local history or tradition regarding it.—Built 200 years ago by Princess Ônmadandi: she suffered from melancholia and called the soothsayers to consult them as to a remedy. They said she must build a pagoda resembling some portion of her own body. She was afraid to construct one resembling herself lest it should be regarded as sacrilege, she therefore constructed one in the shape of one of her breasts. From the similarity of shape to the buthi (gourd) the pagoda got its name. After constructing the pagoda the lady's illness disappeared.
Custody or present use.—Nil.
Present state of preservation.—Bad.
Whether restoration is desirable and possible.—Not desirable and impossible.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—The pagoda has been for more than 50 years under water.

No.—30.
District.—Henzada.
Locality.—Myanaung township.
Name of object.—Akauktaung rocks.
Any local history or tradition regarding it.—Except that three pagodas here were built when the sea reached Akauktaung and it was a revenue station, no one knows who carved the images or when they were carved: some of the images are said to be recent.
Custody or present use.—Nil.
Present state of preservation.—Mostly good.
Whether restoration is desirable or possible.—Not desirable and impossible.
Whether photographs, plans, or drawings of the rocks exist.—No.
Remarks.—Nil.

No.—31.
District.—Thayetmyo.
Locality.—Thayetmyo.
Name of object.—Shwe Môktaw pagoda.
Any local history or tradition regarding it.—This pagoda is said to be one of the 8,400 constructed by King Athawka Dhammaraza of Pataliputra, in the year 218 B.E.
Custody or present use.—In no special custody: kept for worship.
Present state of preservation.—In good order.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—Plan available.
Remarks.—Nil.

No.—32.
District.—Thayetmyo.
Locality.—Thayetmyo.
Name of object.—Shwe Thetlut pagoda.
Any local history or tradition regarding it.—This pagoda is said to have been built in the year 691 B.E. by King Narathihapade *alias* Tarôkpyemin when he had to leave his kingdom; and as the pagoda was built as a thankoffering for the preservation of his life from his enemies it was named Shwe Thetlut, or golden life preserved.
Custody or present use.—Worship.
Present state of preservation.—In good order.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—Plan available.
Remarks.—Nil.

No.—33.
District.—Thayetmyo.
Locality.—Thayetmyo, six miles north-west of the town and near the village of Yebwet.
Name of object.—Andaw or Swèdaw (holy tusk) pagoda.
Any local history or tradition regarding it.—In former days a viper, an embryo Buddha, died at the spot where the pagoda now stands. The nats kept the fang of the dead viper and presented it in the year 460 A.D. to King Narapadi Sithu, who had a pagoda erected over it and named the Swèdaw paya.
Custody or present use.—Worship.
Present state of preservation.—In good order.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—Plan not available.
Remarks.—Nil.

No.—34.
District.—Thayetmyo.
Locality.—Kama.
Name of object.—Shwe Môktaw pagoda.
Any local history or tradition regarding it.—This is said to be one of the 8,400 pagodas built by King Thiridhamathawka in the year 235 B.E.
Custody or present use.—Worship.
Present state of preservation.—Repaired by Maung Lauk in 1195 B.E.; in good order.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—Plan available.
Remarks.—Nil.

No.—35.
District.—Thayetmyo.
Locality.—Kama.
Name of object.—Shwe Myindin pagoda.
Any local history or tradition regarding it.—Built by King Thupyinnya Nagaraseinna in 639 B.E., and so named because it is built on a prominent situation.
Custody or present use.—Worship.
Present state of preservation.—In good order; repaired by Ma Bu Lu in 1215 B.E.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—Not available.
Remarks.—Nil.

No.—36.
District.—Kama.
Locality.—Kayudauk.
Any local history or tradition regarding it.—King Thupyinnya Nagaraseinna at midnight saw rays of light of different colours emanating from a kayu (a species of univalvular shell-fish); on examining it he found that it contained the relics of the great Buddha. The king greatly delighted with his treasure had a pagoda built in which the relics were enshrined and named it Shwe Kayudauk (shining golden shell).
Custody or present use.—Worship.
Present state of preservation.—In good order.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—Not available.
Remarks.—Nil.

No.—37.
District.—Thayetmyo.
Locality.—Kama.
Names of objects.—Shwe Zigôn and Shwe Nanbaing pagodas.
Any local history or tradition regarding them.—These pagodas were built by King Thupyinnya Nagaraseinna in the year 639 B.E. One was built with projecting stories at the base and it was therefore named Shwe Zigôn; the other was built when the king regained his throne after being in exile. He took the opportunity of a good omen and had this pagoda built and called it the Shwe Nanbaing (or assuming the golden throne).
Custody or present use.—Worship.
Present state of preservation.—Shwe Zigôn in good order; Shwe Nanbaing in ruins.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—Plan not available.
Remarks.—Nil.

No.—38.
District.—Thayetmyo.
Locality.—Kama.
Name of object.—Paungdawu pagoda.
Any local history or tradition regarding it.—In the year 460 B.E. King Narapadi Sithu, of Arimaddana Paukkan, being desirous of visiting several towns on the riverboard, left his capital with all his ministers in a royal yacht named *Thingannet*. On arriving at Kama he stopped to see the condition of the town, and as the king was of a very pious disposition he ordered a pagoda to be built at his landing-place and named it Paungdawu paya (pagoda at the prow of the royal yacht).

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Custody or present use.—Worship.
Present state of preservation.—In ruins.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—Not available.
Remarks.—Nil.

No.—39.
District.—Thayetmyo.
Locality.—Kama.
Name of object.—Payabaw.
Any local history or tradition regarding it.—After having built the abovenamed pagoda the king ordered the royal yacht to be put off the bank to proceed up stream, but the yacht could not be moved. When the Brahmin royal astrologer was consulted as to the cause of this mishap the wise man informed the king that an image of the Great Buddha was in the water just under the royal yacht. The king caused the image to be landed and enshrined in a pagoda which was named Payabaw (a risen paya).
Custody or present use.—Worship.
Present state of preservation.—In good order but without a ti or umbrella.
Whether restoration is desirable and possible.—Possible but unnecessary.
Whether photographs, plans, or drawings of the building exist.—Not available.
Remarks.—Nil.

No.—40.
District.—Thayetmyo.
Locality.—Myedè.
Names of objects.—Shwe Mobôn and Shwe Myedè pagodas.
Any local history or tradition regarding them.—In the year 60 B.E. the two blind princes, Mahathanbawa and Sulathanbawa, sons of Thadoshwe, King of Tagaung, were floated down the river Irrawaddy on a raft. On the way their sight was restored by a baluma (an ogress). As soon as they could see the light they looked about and said "Mobôn Myedè" (the sky above, the earth beneath). When Mahathanbawa became King of Yathemyo (the hermit's city) he came to recollect the first words he had spoken when his sight was restored, and in remembrance of these words he had two pagodas built in the Myedèmyo, naming them Shwe Mobôn and Shwe Myedè.
Custody or present use.—In no special custody.
Present state of preservation.—Require new 'tis;' not in very good order.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the buildings exist.—No.
Remarks.—Nil.

No.—41.
District.—Thayetmyo.
Locality.—Myedè.
Name of object.—Myatheindan.
Any local history or tradition regarding it.—In the year 445 (B.E.) King Narapadi Sithu of Pagan, while on tour in the royal yacht *Thingannet*, was presented with a valuable emerald by the headman of Tamagan village (in olden days known as Myagan village) in Myedè township; on receiving it, the king had a pagoda constructed near the village of Butlè in which he had the emerald enshrined and named the pagoda Myatheindan (an emerald of the value of Rs. 1,00,000).
Custody or present use.—Kept in order by Butlè villagers and by retired Thugyi Maung Yit.
Present state of preservation.—Main pagoda in good order; surrounding small pagodas out of repair.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—Plan available.
Remarks.—Nil.

No.—42.
District.—Thayetmyo.
Locality.—Mindôn.
Name of object.—Sudaungbyi.
Any local history or tradition regarding it.—In the year 199 B.E. King Thamudarit left Mindôn and proceeded up country to found another kingdom, leaving the town in charge of a minister named Sandaritta. A short time after the Minister Sandaritta being desirous of constructing religious buildings ordered a levy of bricks upon the inhabitants, who feeling indignant addressed a petition to the king then at Pagan. They stated that Sandaritta, intending to assume independence, was levying bricks to

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

construct a strong wall around the town. A royal order was accordingly despatched to Sandaritta requiring him to furnish explanation in person at Pagan. Before leaving Mindôn Sandaritta offered up a solemn prayer that if he did not sin against his master the king he might return from the capital safe and cleared of every accusation brought against him. On his arrival at Pagan the king enquired whether it was true that he had been levying bricks to construct a wall. The minister replied that he did levy bricks from the inhabitants in view of erecting a pagoda for worship as the king's representative but not for fortifying the town. The king was satisfied with the minister's explanation and permitted him to return to duty. On arriving at Mindôn Sandaritta constructed a pagoda in the year 200 B. E. and named it Sudaungbyi or prayer fulfilled.

Custody or present use.—Worship.
Present state of preservation—In good order.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—Plan available.
Remarks.—Nil.

No.—43.
District.—Thayetmyo.
Locality.—Mindôn.
Name of object.—Myaôkshaung pagoda.
Any local history or tradition regarding it.—In the year 1194 B.E. the Mindonmyo Wun, Mahazetabo, erected this pagoda.
Custody or present use.—Worship.
Present state of preservation.—In good order.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—Not available.
Remarks.—Nil.

No.—44.
District.—Thayetmyo.
Locality.—Myedè.
Name of object.—Sagadaung pagoda.
Any local history or tradition regarding it.—In the year 101 B.E. Duttabaung, the son of Mahathanbawa, founded the city of Tharekhettra (Prome) and waged war against the Peikthado princess. Before the battle was fought, the king caused a pagoda to be built on the Sagadaung hill, below Pyalo village. At the same time the princess also ordered a pagoda to be built on the Pato hill on the western bank of the river and opposite the Sagadaung hill, so that her merits should counteract those of king Duttabaung. But the king's pagoda was first completed and he conquered the Princess Peikthado. The king named his pagoda Sagadaung, or pagoda of the saga flower hill.
Custody or present use.—In no special custody.
Present state of preservation.—Requires a new ti; otherwise in good preservation.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—45.
District.—Thayetmyo.
Locality.—Myedè.
Name of object.—Theindaw paya.
Any local history or tradition regarding it.—The King Duttabaung, with the object of facilitating the worship of the Rahandas, had another pagoda constructed at Nyaungbinzeik village about the same time as the Sagadaung pagoda and called it Theindaw paya (the sacred building set apart for the ordination of Buddhist priests).
Custody or present use.—Kept in order by the villagers of Nyaungbinzeik.
Present state of preservation.—In good order.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—46.
District.—Thayetmyo.
Locality.—Myedè and Nyaungbinzeik villages.
Name of object.—Shwe Kyaungzedi pagoda.
Any local history or tradition regarding it.—This pagoda is said to have been built in the year 785 B.E. by King Mohnyinmindara in remembrance of services done by Shwe

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Kyaung pôngyi, who assisted him in defeating the rebel Chibwatadaung Nga Mè Gaung, of Tharrawaddy.
Custody or present use.—Worship.
Present state of preservation.—In good order; repaired by Maung Myat E, of Myitu.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—Plan available.
Remarks.—Nil.

No.—47.
District.—Thayetmyo.
Locality.—Mindôn.
Names of objects.—Mahamuni, Mahamega, Sulanaga, and Mahathamara pagodas.
Any local history or tradition regarding them.—In the year 196 B.E. King Thamudarit founded the town of Mindôn. Among other things he erected four theins, each with a pagoda, at the four ends of the town and named them as follows: On the east Mahamuni, on the west Mahamega, on the south Sulanaga, on the north Mahathamara.
Custody or present use.—Worship.
Present state of preservation.—Mahamuni and Mahamega in good order; Sulanaga old and dilapidated; Mahathamara ruined.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the buildings exist.—Plans not available.
Remarks.—Nil.

No.—48.
District.—Thayetmyo.
Locality.—Mindôn on the south side.
Name of object.—Nagayôn pagoda.
Any local history or tradition regarding it.—This pagoda is said to have been built in 364 B.E. by Thiri Dhamaraza, Governor of Mindôn.
Custody or present use.—Worship.
Present state of preservation.—In good order.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—Plan not available.
Remarks.—Nil.

No.—49.
District.—Thayetmyo.
Locality.—Mindôn on the south side.
Name of object.—Shwe Myinmi.
Any local history or tradition regarding it.—This was also built at the same time by Thiri Dhammaraza, Governor of Mindôn.
Custody or present use.—Worship.
Present state of preservation.—In ruins.
Whether restoration is desirable and possible.—No one will undertake its restoration.
Whether photographs, plans, or drawings of the building exist.—Plan not available.
Remarks.—Nil.

No.—50.
District.—Thayetmyo.
Locality.—Mindôn on the south-east side.
Name of object.—Paukkanhmyaw pagoda.
Any local history or tradition regarding it.—This pagoda was constructed by Zeyakittara Governor of Mindôn, and brother of Kyanzitmin, in 423 B.E.
Custody or present use.—Worship.
Present state of preservation.—In good order.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—Not available.
Remarks.—Nil.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

III.—PEGU DIVISION.

No.—1.
District.—Hanthawaddy.
Locality.—Twante.
Name of object.—Shwe Sandaw pagoda.
Any local history or tradition regarding it.—In the year 651 B.E., on the accession of Anudaraza to his father's throne, he was married to the Princess Gandathein, of Thudhammawadi, who brought with her two hairs and five teeth of Gotama. With these the king and queen with their many attendants proceeded to the Dala forests, where they had heard of the existence of two other hairs of Gotama deposited under a heap of stones by a Rishi. On their way they came to the Shwe Dagôn pagoda and caused the necessary repairs to be made to its outworks and had the ti regilt. From thence the king sent his general, Minyènanda, to obtain the relics in Dala, and after some battles with the Karens and Shans succeeded in getting them. These, with the holy relics brought by the queen, were buried and a pagoda was built on the scene of battle and named the Shwe Sandaw.
Custody or present use.—Worship.
Present state of preservation.—In good repair.
Whether restoration is desirable and possible.—Under repair by the villagers.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—2.
District.—Hanthawaddy.
Locality.—Tanmanaing.
Name of object.—Ruins of Dedamaw pagoda.
Any local history or tradition regarding it.—On a hill there once lived a Balu who one day found a woman in the forest and took her to wife. The first child born to him was named Nga Mawtaw (signifying "golden Balu") by the mother, who was a Mun. Nga Mawtaw was gifted with great natural strength and, on serving the king, was created a general of the royal army. He one day obtained some hairs of a Rahanda, which he interred in a pagoda built in his birthplace. It is called Dedamaw, which means in Mun Balu's hill.
Custody or present use.—Worship.
Present state of preservation.—Covered with jungle.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—3.
District.—Hanthawaddy.
Locality.—Tanmanaing.
Name of object.—Danôk pagoda.
Any local history or tradition regarding it.—The Danôk pagoda was built by King Byinnyathu, of Ôkkalaba, and contains some hairs of a Rahanda from Ceylon. It was first called "Kyattawnat" pagoda by the Muns from having four images of nagas (fabled snakes) encircling it; after some time it was made a revenue station and a guard was kept there. A ship one day chanced to anchor beyond the station; the captain was seized and threatened to be killed with a drawn da, and ever after this event the pagoda was called Danôk (unsheathing a da).
Custody or present use.—Worship.
Present state of preservation.—Portion in ruins.
Whether restoration is desirable and possible.—Under repairs.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—4.
District.—Hanthawaddy.
Locality.—Tanmanaing.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Name of object.—Ingalon pagoda.
Any local or historical tradition regarding it.—The Ingalon pagoda was built by Byinnyayannameik, son of Byinnyananda, of Ôkkalaba. It derives its name from a great flagstaff close by topped with a galon (a fabled bird). Being near an In (fishery) it is now called Ingalon.
Custody or present use.—Worship.
Present state of preservation.—In fair order.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—5.
District.—Hanthawaddy.
Locality.—Kyaungôn circle, Hmawbi.
Name of object.—Kyaikkalo pagoda.
Any local history or tradition regarding it.—There is a tradition that in the year 685 B.E., in the reign of King Nageindaraza, of Hanthawaddy, a record was found stating that on the Thelapatpada hill there existed three hairs of Gotama concealed by a Rishi named "Gandawadi" under a heap of pebbles. The king with his nobles and attendants set out for the place and, on turning up the pebbles, fortunately discovered the hidden relics: then was the Kyaikkalo pagoda built and the relics together with the king's crown were buried in it. Another tradition relates that once when King Byinnya Mahathamadaw, of Ôkkalaba, went northwards on a hunting expedition, he came across a very large and beautiful thabyu tree, near which on a hill he met with a Rishi, who gave him some of his hairs. The king on his return erected a pagoda and preserved the hairs in it. It was called Kyaikkalaw by the Muns (*kyaik*, a pagoda and *kalaw*, a thabyu tree) in remembrance of the great thabyu tree. Now the name has been corrupted into Kyaikkalo. Another tradition extant is that a Balu once lived in the forests near the Kyaikwaing pagoda. Just before his death he went to a hermit (an embryo Buddh) and proposed to play hide-and-seek on the condition that the loser was to forfeit his life. The proposal was accepted and the Balu went and hid himself. The hermit followed in his wake and found him out in the next forest of Kyaikkalo. The Balu in fear made his obeisance to the hermit. From these facts the pagodas Kyaikwaing and Kyaikkalo derive their names. *Waing* in Mun means to hide and *kalaw* to make an obeisance.
Custody or present use.—Worship. A festival is held at this pagoda in Tabodwè every year and visited by thousands of people from Rangoon and the neighbourhood.
Present state of preservation.—Good.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—6.
District.—Hanthawaddy.
Locality.—Hmawbi.
Name of object.—Kyaikkasan pagoda.
Any local history or tradition regarding it.—In 118 B.E., in the reign of King Damathawka, of Pataliputra, eight Rahandas came on a mission to Thatôn and brought with them some of the holy relics of Gotama which they presented to Thihadipa, King of Thatôn. The king received them with joy and asked if the Rahandas could point out a suitable spot where a pagoda should be erected in order to preserve the sacred relics. A spot 1,500 tas (525 yards) north-east of the Theingôktara hill was selected and a pagoda was built on it under the supervision of the eight Rahandas. *Kyaik* in Mun means pagoda and *kasan*, eight.
Custody or present use.—Worship. A festival is held at this pagoda in Tabodwè of every year on the same day as that at the Kyaikkalo.
Present state of preservation.—In fair order.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—7.
District.—Rangoon.
Locality.—Rangoon.
Name of object.—Shwe Dagôn pagoda.
Any local history or tradition regarding it.—This pagoda was founded in 588 B.E., or 43 years before the death of Gotama, by Taphussa and Bhallika, two merchants' sons,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

who during a visit to India had obtained from the Buddha himself several of his hairs, which with great ceremony were enshrined under a pagoda 18 cubits in height. In the latter half of the 15th century Queen Shinsawbu raised its height to 292 feet, made terraces on the hill, paved the topmost one with stone, and set apart land and hereditary slaves for the service of the shrine. From time to time the building was enlarged and beautified, especially since the conquest of the delta by the Burmans, who seem to have endeavoured, for political reasons, to cause it to eclipse the more purely Talaing pagoda in the ancient capital of the kingdom. In 1768 A.D. King Sinbyushin replaced the Talaing ti or crown by one of Burmese form and re-gilt the outside. In 1871 it was re-gilt with funds derived from public subscriptions, the donations of pilgrims visiting the shrine, and the rents of the fruit trees standing on the platform, and when the re-gilding was complete a new ti, presented by the King of Upper Burma, was put on it. This was made in Mandalay of iron thickly gilded and studded with jewels at a cost of Rs. 6,20,000. It was brought down the river with great ceremony, received and escorted by a specially deputed British Officer, and elevated amidst public rejoicings.

Custody or present use.—Worship; in custody of Burmese trustees.
Present state of preservation.—Good.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—Yes.
Remarks.—Nil.

No.—8.
District.—Rangoon.
Locality.—Rangoon.
Name of object.—Botataung pagoda.
Any local history or tradition regarding it.—This pagoda is said to have been built by a thousand officers by order of the King of Ôkkalaba (Twante) on the spot where his son's body had been burned.
Custody or present use.—Worship.
Present state of preservation.—Good.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—Yes.
Remarks.—Nil.

No.—9.
District.—Rangoon.
Locality.—Rangoon.
Name of object.—Sule pagoda.
Any local history or tradition regarding it.—It is said to have been originally constructed at the same time as the Shwe Dagôn.
Custody or present use.—Worship.
Present state of preservation.—Good.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—Yes.
Remarks.—Nil.

No.—10.
District.—Prome.
Locality.—Prome.
Name of object.—Shwe Bôntha pagoda.
Any local history or tradition regarding it.—In the year 602 B.E. King Thihathu (son of Mi Pu, who was one of the queens of the Pagan king Thihapade) caused the Shwe Bôn pagoda to be erected with the intention of rebelling against his father. Under the pagoda he placed an image of his father, putting the head downwards and the feet upwards, and his own (brass) image on it. An upright image of his mother, Mi Pu, was also placed over the images of the ministers of his father. After the pagoda was completed his father became aware of this and ordered him to come and live with him. Not long afterwards the Pagan country was conquered by the King of China and the king, Thihapade, fled to Bassein. Five months afterwards he came back on a raft, and on his arrival at the Shwe Bôntha pagoda his son, Thihathu, prevented him from going further and forced him to take a poisoned meal from which he died. The pagoda was formerly called Shwe Bôngan, but it is at present called Shwe Bôntha on account of Shwe Bôntha village. There was no ti (umbrella) placed on the pagoda, nor was any of the royal family allowed to worship and repair it.
Custody or present use.—Worship.
Present state of preservation.—Upper part of it is in ruins.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Whether restoration is desirable and possible.—Possible but unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—11.
District.—Prome.
Locality.—Prome.
Name of object.—Old city of Yathe and four ancient pagodas.
Any local history or tradition regarding it.—During the reign of Duttabaung, King of Prome, some rahans came over from Myitzima and took up their abode in his territories. Every provision was made for their comfort and they increased in time to the number of three hundred. With five falls of Yadana rain the sacred relics of Gotama appeared and rested on the top-knot of Duttabaung. The people paid due prostration to relics of a nature so sacred. But Duttabaung, well aware of the evil consequences which might arise from their exposure to vulgar eyes, caused six pagodas to be erected and hid the relics under them. Thus were built—(1) Thaukkyama, (2) Nyinnyin, (3) Sisi, (4) Bawbawgyi, (5) Yawsagaw, and (6) Myathidin. Besides these Duttabaung erected Myinbahu pagoda for Gotama's arm-bone and another, Mapyigyi, for the disposal of his frontal bone and jaw-bone, which latter had been conveyed over from Kanyin. Before this last pagoda was quite completed King Duttabaung died. Eight in all were the pagodas he built, and some of them may be seen to this day. In the year of 101B.E. King Duttabaung built Yathe town. In the year 109B.E. he built four pagodas—Bawbawgyi, Parama, Paragyi, and Shinmôktaw. Of these Shinmôktaw pagoda has become a ruin ; the other three are still in existence but without any ti (umbrella).
Custody or present use.—Worship.
Present state of preservation.—Old city wall still in existence, overgrown with trees and shrubs. Three of the pagodas in a good state of repair.
Whether restoration is desirable and possible.—Tis are required for three of the four pagodas, but repairs are undesirable.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—12.
District.—Prome.
Locality.—Prome.
Name of object.—Shwe Sandaw pagoda (sacred hair.)
Any local history or tradition regarding it.—Whilst Gotama was residing at Gandayôn monastery, two brothers, Eiksita and Palika, begged of him for some relics, stating their intention to worship them ; and he gave them four filaments of his hair, which voluntarily got out and entangled his hand when he felt his head. They then deposited the relics in a golden casket and proceeded to Po-u mountain with them While they were asleep at the foot of the mountain the nat who was in charge of the relics made them over to the King of the Nagas by the name of Ayapata, who again kept them in an emerald casket, and after depositing them between the branches of a bamboo tree on the eastern bank of the Irrawaddy river worshipped them. Eiksita and Palika then left the Po-u mountain, thinking that the relics were still in their casket, but on their arrival near a rock they saw the relics glittering in the place where they were kept by the Ayapata Naga and recognized that the hairs were the identical ones given them by Gotama. They and their followers then held a consultation as to the mountain on which the relics should be kept, and after that went about here and there in search of a suitable mountain. At last they found the Thudatthana mountain encircled by nine mountains and dug on its top a hole to the extent of 40 cubits in depth and built up its sides with bricks. When the cell was completed they concealed in it the emerald casket in which Gotama's relics were kept and shut up the cell with bricks made of gold, silver, and precious stones. Over this a pagoda was erected and a ti (umbrella), which consisted of seven tiers, was placed on it. In the year 101 King Duttabaung caused the Prome town to be erected and one day he was informed by the King of the Nats that there was an emerald casket of Gotama's relics concealed on the Thudatthana mountain and he himself went and worshipped them. All the twenty-five kings, who governed the Prome town, one after the other worshipped the relics.
Custody or present use.—Worship.
Present state of preservation.—Good.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—Photographs available.
Remarks.—Nil.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

No.—13.
District.—Prome.
Locality.—Prome.
Name of object.—Stone slabs at the foot of the Shwe Sandaw pagoda.
Any local history or tradition regarding it.—On the death of King Minyè Kyawzwa his step-brother was raised to the throne under the title of Nayapadigyi. After a reign of 26 years this king resigned the crown to his son, the Einshemin, owing to the rebellion of his nephew, the son of his late brother. Nayapadigyi went over to Prome and took shelter in the court of his other son, Minkyizwa. A third son of his obtained the crown of Awataung. This king, Bayinmahathihathuya, went over also to Prome to do obeisance to his parents as customary. This prince reported the outrages committed by his brothers, the kings of Tharrawaddy and Prome, and by his uncles, Uzana, Thinkaya, and Thadominzaw. Subsequently Bayinmahathihathuyas' mother, Atulathirimahayazadewi, placed a golden tray under the ti of the Shwe Sandaw pagoda along with her son's crown and her daughter-in-law's golden flower valued at 100 ticals. Besides these his uncles also offered some gems towards the general contribution. Prayers were also offered up to the effect that they might all meet in the world to come. The old queen parted with her four rings to her sons and nephews. The casket wherein were deposited some relics was opened at this time for reverence and worship preparatory to its being shut up for ever. The tablets are said to record this incident.
Custody or present use.—Nil.
Present state of preservation.—Inscriptions partially defaced.
Whether restoration is desirable and possible.—No one is able to repair them.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—14.
District.—Prome.
Locality.—Shwedaung.
Name of object.—Shwe Nattaung pagoda.
Any local history or tradition regarding it.—On the day of the full moon of Tabaung King Duttabaung anxiously prayed for a sight of Gotama's sacred relics. Forthwith six relics appeared and rested on his top-knot in the presence of his ministers. Having put them into a yadana case he worshipped them daily. One day his queen went on a visit to Shwedaung; seeing a hill she asked of the Pyu people what hill it was. She was informed that it was the hill they worshipped, and that there was on it the statue of the King of the Nats. On her return she begged of the king for the sacred relics, stating her intention to build a pagoda on the hill she had seen. The king contributed two of the relics towards her pious intention. She conveyed the two relics in a yadana case to the hill and built over it Shwe Nattaung pagoda. King Duttabaung consecrated the ground enclosed by the circle of which the shadow that the pagoda threw was the radius and contributed the taxes of all who lived within that circle towards pagoda expenses. He also instituted a yearly festival at the pagoda. Shwe Nattaung pagoda decayed with time but was twice repaired,—on the first occasion by Thihathu, prince of Paukkan, and on the second occasion by Taunggumindaya Shweti, each of whom had successively conquered Prome. It was in the latter king's reign that a ti was placed on that pagoda.
Custody or present use.—Worship.
Present state of preservation.—Good.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—15.
District.—Prome.
Locality.—Padaung.
Name of object.—Ngamyethna pagoda.
Any local history or tradition regarding it.—On the first day of the waxing of the moon of Tawthalin a certain portion of the land was cleared for the purpose of building a pagoda; on the 3rd day of waxing five ministers,—Thiyisanda, Thupeinna, Thiyithuyaza, Dawmyinnya, and Thiyimôktama,—by order of King Damathawka, chose a plot of ground on the hill Salôkpada as a site for the projected pagoda. This piece of land they enclosed with four gold and four silver pillars encircled by wires of the same metals. In a cell they deposited large flat stones, four in number, eight idols styled Mwedawshinyin, and sixteen other idols known as Naukpwa. In addition to these were golden, emerald, and glass statues in number seventeen of the former

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

and four each of the latter two. Along with these were an imitation in gold of the Bawdi tree, a few relics of Gotama, an upright idol, and statues of twenty rahans. On the 1st day of the waxing of the moon at Thadingyut the five ministers with 700 soldiers and two master-masons erected Ngamyethna pagoda over the cell. King Damathawka added a ti to this pagoda and consecrated it on the twelfth day of the waxing moon. The charge of the pagoda was placed in the hands of Talaing Nga Li, his wife Ma Tun, and their family, twenty persons in all. For this service they were exempted from all the ordinary taxes. The name of the hill, Salókpada, is evidently derived from *salu*, salt, and *pabbata*, hill.

Custody or present use.—Worship.
Present state of preservation.—Good.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—16.
District.—Prome.
Locality.—Prome.
Name of object.—Shwe Mawdaw pagoda.
Any local history or tradition regarding it.—In the year 230 B.E., in the reign of Yanbein, the grandson of Duttabaung, King Thiyidamathawka sent over to the sovereigns of the eighty-four thousand countries of the world the relics of Gotama to build pagodas over them. This the king did with the intention of creating religious ardour and of making the sermons of Gotama more widely known than they were at the time. The land cleared for the purpose by Theikdika minister was dug up and a large flat stone was found in the earth. On this stone was built Shwe Mawdaw pagoda, which was at first designated Shwe Môktaw and changed in course of years to the present name. In the year 648 B.E. Thihathu repaired this pagoda and instituted a yearly festival on the sixth day of the waning moon in Thadingyut.
Custody or present use.—Worship.
Present state of preservation.—Good.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—17.
District.—Pegu.
Locality.—Zaingganaing.
Name of object.—The Mahazedi ruins.
Any local history or tradition regarding it.—None ascertained.
Custody or present use.—Nil.
Present state of preservation.—Ruins.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the buildings exist.—No.
Remarks.—Nil.

No.—18.
District.—Pegu.
Locality.—Zaingganaing.
Name of object.—Kyaikpaw pagoda.
Any local history or tradition regarding it.—None ascertained.
Custody or present use.—Nil.
Present state of preservation.—Nil.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—19.
District.—Pegu.
Locality.—Zaingganaing.
Names of objects.—The monoliths, formerly part of the Nagawin thein.
Any local history or tradition regarding them.—None ascertained.
Custody or present use.—Nil.
Present state of preservation.—Nil.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

No.—20.
District.—Pegu.
Locality.—Syriam.
Name of object.—Ruins of Portuguese church.
Any local history or tradition regarding it.—The ruins of the church stand on an elevated ridge just outside the old town walls and give evidence of the great strength and solidity with which it must originally have been built. It was erected in 1749 and 1750 by Monsignor Nerini, the second Vicar Apostolic of Ava and Pegu and a member of the Barnabite mission which laboured in this country during the last century. The following account of its erection is taken from the life of one of these missionaries, Monsignor G. M. Percoto, Missionary to the Kingdoms of Ava and Pegu and Bishop of Massulis:—"He (Dom Nerini) was received with favour "by the King of Pegu to whom be made himself useful by his skill in astronomy, "foretelling eclipses and so forth, and he ultimately received permission to erect "a church of masonry at Syriam. The funds for building the church were found by "the good Armenian merchant and the building was designed by Father Nerini. "So well did he succeed that the church, when finished, was the admiration not "only of the country but even of the foreigners who came to the place. In plan it "consisted of a single nave ornamented with arches and columns both inside and "out. Its dimensions were as follows: length 81, breadth 31, and height 40 French "feet. It was intended to have had a domed roof, but the arrival of the Coro-"mandel workmen, who were sent for to construct it, was prevented by the war "which arose, and the roof was therefore completed in another style. The whole "building was a marvel to the Peguans, but what they more especially admired was "the spiral staircase going up inside the tower. The following inscription was "placed inside the church:—

"D. O. M.
"Ad fidem propagandum.
"Clerici regularis sancti Paulli.
"Nicolaus de Aguilar nationi Armenus.
"Margarita conjua.
"Aedificabant.
"Anno Domini CIƆIƆCCL."

No trace of this inscription now remains; the roof and west wall have fallen in as well as other parts of the building, but the place where the spiral staircase was with the marks of the steps, the north and south walls and the eastern end, are still standing.

Custody or present use.—Nil.
Present state of preservation.—Ruins.
Whether restoration is desirable and possible.—Has recently been enclosed by a fence by order of the Chief Commissioner.
Whether photographs, plans, and drawings of the building exist.—No.
Remarks.—Nil.

No.—21.
District.—Pegu.
Locality.—Zaingganaing.
Name of object.—Ruins of Yathemyo (Hermit's town).
Any local history or tradition regarding it.—Yathemyo was one of the chief towns of Hanthawaddy. Tradition relates that a Yathe named Aneikmeikta once lived in the Zaingganaing forests and that it was he who built the town.
Custody or present use.—Nil.
Present state of preservation—Ruins.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the buildings exist.—No.
Remarks.—Nil.

No.—22.
District.—Pegu.
Locality.—Pegu.
Name of object.—Shwe Mawdaw pagoda, Pegu.
Any local history or tradition regarding it.—The Shwe Mawdaw pagoda in Pegu town is erected on the top of the hill called Thudatthana.
In the sixth year after Gotama attained the buddhaship, or in the year of the world 3421, he went up a mountain called Makutapabbata, where he met two Talaings named Culathawaka and Mahathawaka, the sons of Peinnaka, of

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Zaungtu, to whom he gave two hairs of his head and directed them to construct a pagoda on the Thudatthana mountains, and gave them a divine communication that the place would hereafter become a large kingdom. These two traders took the hairs and returned to Zaungtu and showed them to their father and told him of the divine communication they had received from Gotama.

The father and his two sons went to the King of Zaungtu, Thamadaraza, and told him what happened, whereupon the king ordered his queen, Thingapatta, to follow him to the mountain. They, together with several followers, proceeded to the mountain and levelled the top and, digging a large hole, plastered it all around and buried the two hairs, covering the opening with a large flat stone on which they erected a pagoda. The height of it was 80 cubits and circumference 150 cubits.

The Talaings call this pagoda Kyaukpawda. *Kyauk* means in the Talaing tongue pagoda, *paw*, fly, and *da*, mountain. Some time afterwards the name of this pagoda was changed from Kyaukpawda to Kyaikpawdaw.

The Burmese again changed the name to Shwe Mawdaw 1735 years after the erection of this pagoda, *i.e.*, in the year 1153 C.E., 1696 G.E., 514B.E. The first king who formed the dominion of Hanthawaddy, named Thamala, repaired it with brick and mortar. The height at this time was 59 cubits. Twelve years subsequent to this he repaired it again and seventeen years afterwards (1181 C.E., 1725 G.E., 543 B.E.) King Athakônma again repaired it and increased the height to 65 cubits. Seven years after (1732 G.E., 1188 C.E., 550 B.E.) Areindaraza raised it to 73 cubits; and again after seven years the King Maheinthâyaza augmented it to 76 cubits. In the same year, on the 3rd increase of Tabodwè, it was partially blown down by a gale of wind.

Custody or present use.—Worship.
Present state of preservation.—Good.
Whether restoration is desirable and possible.—Has been restored.
Whether photographs, plans, or drawings of the building exist.—Yes, photographs.
Remarks.—Nil.

No.—23.
District.—Pegu.
Locality.—Kyauktan, Syriam.
Name of object.—Kyauktan pagoda.
Any local history or tradition regarding it.—Tradition relates that this pagoda was built by a nobleman named Damazeyathu by order of King Myinyèkyawgaung in 865 B.E. It contains three hairs of Gotama, said to have been buried by a Yathe, Waramaing.

Another tradition asserts that in the reign of King Bawgathena, of Syriam, there was a plague in Ceylon, and many priests came over and settled in the country. The king was presented by the priests with some of their hair, to preserve which he had a pagoda built and named originally the Kyatthamuhan. It is now called Kyauktan, from the great ridge of rocks close by.

Custody or present use.—Worship.
Present state of preservation.—Fair.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—24.
District.—Pegu.
Locality.—Syriam.
Name of object.—Kyaikkauk or Syriam pagoda.
Any local history or tradition regarding it.—This pagoda was built in the reign of Athawkaraza, of Syriam, in 327 B.E., by a nobleman named Mahathingyan, and stands over a place where a Yathe, Mayiya, or, as one tradition says, Yathe Kauk, is believed to have buried three hairs of Gotama. The king offered as an appendage to the pagoda a large bell weighing 9,835 viss. Another version is as follows:—

Eight years after Gotama became a god he came to the mountain called Zingyaik and there met a devotee named Ithikaik. The devotee prayed him for one of his hairs as he wished to erect a pagoda; Gotama gave the hair to the devotee, who went to Thanlyin and showed it to the King Zeyathena, of Tônbyin. The king and the devotee built a pagoda on the hill of Oktainga about the year 111 B.E. and called it in the Talaing tongue Kyaikithikaik. *Kyaik* means pagoda, *ithi*, devotee, *kaik*, crooked back. The devotee who

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

brought the hair from Gotama was an old man bent with age. The Burmese pronounce the word *kyaik* as *kauk*.

Three hundred and fifty-seven years after this, or 320 of Gotama's era, eight Rahans, or priests, brought the King Bawgathena a bone from Gotama's forehead and one of his teeth. As soon as the king received these he caused a hole to be dug on the east side of the said pagoda and buried the relics. About the year 2013, or 1143 B.E. (1781 C.E.), King Alaungparagyi's son, or Bodaw, came down to Thanlyin and repaired the pagoda, which was then partially destroyed; it measured 89 cubits in height and 600 cubits and 4 inches in circumference: at the same time he repaired the Shwe Mawdaw pagoda at Pegu.

Custody or present use.—Worship.
Present state of preservation.—Good.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—Yes, photographs.
Remarks.—Nil.

No.—25.
District.—Pegu.
Locality.—Pegu.
Names of object.—Payagale and Payagyi pagodas.
Any local history or tradition regarding them.—These pagodas were built by a nobleman named Tungankyawu and 250 assistants by order of Queen Shinsawbu in the 5th year of her reign. They are situated on the road to Toungoo, near the village of Kali, about four miles north of the Shwe Mawdaw pagoda. Some say that they were built in the reign of Tabinshweti of Ramañña.
Custody or present use.—Nil.
Present state of preservation.—Nil.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—20.
District.—Tavoy.
Locality.—West bank of Tavoy river and 19 miles distant from Tavoy town.
Name of object.—Myohaung and Shinsalun pagoda.
Any local history or tradition regarding it.—This town was built by the Talaings in 113 B.E., or 752 A.D., in the time of King Thameinda, and was called Thagaramyo; it had seven sides and four gates. Four sides or lines of embankment now only remain, and a large pagoda erected on a raised platform, probably natural, at the north-east corner of the town, in the year 150 B.E., or 789 A.D. A hair of Gotama is said to be enclosed in it. It was called Shinthalun, but is now corrupted into Shinsalun.
Custody or present use.—Site of town now covered by paddy-fields. Pagoda still used for worship.
Present state of preservation.—Parts of the town walls still exist; pagoda in good preservation.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—21.
District.—Tavoy.
Locality.—East of Letwegyun village.
Name of object.—Maungkara city.
Any local history or tradition regarding it.—So called from a tree of that name growing on the site (a species of ficus). It was built in 276 B.E., or 715 A.D., after Thagaramyo and Atkaleinaung myo had been destroyed by the Shan King Awayagalôn.
Custody or present use.—Used for garden and miscellaneous cultivation.
Present state of preservation.—The remains consist only of some mounds.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the buildings exist.—No.
Remarks.—Nil.

No.—22.
District.—Tavoy.
Locality.—Twelve miles distant from Tavoy and situated on west bank of river.
Name of object.—Wèdi myo.
Any local history or tradition regarding it.—It was built in B.C. 792 by a king of the Burmese race called Sawthu. This town was destroyed by the Shans in B.E. 856 (1495 A.D.).
Custody or present use.—A village has been formed on the higher portion of the site.
Present state of preservation.—Remains of embankments only.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the buildings exist.—No.
Remarks.—Nil.

No.—23.
District.—Tavoy.
Locality.—North of Tavoy, on the east bank of the river.
Name of object.—Kalein aung.
Any local history or tradition regarding it.—Erected by a Talaing called Amatpyinnyayan B.E. 912 (1551 A.D.) and was taken by Byathabaik under the orders of the Burmese King Alaungmindaragyi the following year; but in 1133 B.E. (1772 A.D.) Mindawgyi, the son of the Pegu King Alaungmindaragyi, took it and destroyed it. A pagoda exists called Sandawshin.
Custody or present use.—Nil.
Present state of preservation.—Covered by jungle; only a few traces remain.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—24.
District.—Tavoy.
Locality.—Fifty miles distant from Tavoy on the west bank of the river.
Name of object.—Sandawshin pagoda.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

brought the hair from Gotama was an old man bent with age. The Burmese pronounce the word *kyaik* as *kauk*.

Three hundred and fifty-seven years after this, or 320 of Gotama's era, eight Rahans, or priests, brought the King Bawgathena a bone from Gotama's forehead and one of his teeth. As soon as the king received these he caused a hole to be dug on the east side of the said pagoda and buried the relics. About the year 2013, or 1143 B.E. (1781 C.E.), King Alaungparagyi's son, or Bodaw, came down to Thanlyin and repaired the pagoda, which was then partially destroyed; it measured 89 cubits in height and 600 cubits and 4 inches in circumference: at the same time he repaired the Shwe Mawdaw pagoda at Pegu.

Custody or present use.—Worship.
Present state of preservation.—Good.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—Yes, photographs.
Remarks.—Nil.

No.—25.
District.—Pegu.
Locality.—Pegu.
Names of object.—Payagale and Payagyi pagodas.
Any local history or tradition regarding them.—These pagodas were built by a nobleman named Tungankyawu and 250 assistants by order of Queen Shinsawbu in the 5th year of her reign. They are situated on the road to Toungoo, near the village of Kali, about four miles north of the Shwe Mawdaw pagoda. Some say that they were built in the reign of Tabinshweti of Ramañña.
Custody or present use.—Nil.
Present state of preservation.—Nil.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

IV.—TENASSERIM DIVISION.

No.—1.
District.—Shwegyin.
Locality.—Bilin.
Name of object.—Zôkthôk village.
Any local history or tradition regarding it.—None. The village derives its interest from the remains in the neighbourhood described below.
Custody or present use.—Nil.
Present state of preservation.—Only earthworks and ditches remain.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—2.
District.—Shwegyin.
Locality.—Bilin.
Name of object.—Tizaung pagoda.
Any local history or tradition regarding it.—A small but curious edifice built of enormous blocks of laterite and surrounded by "tis" or umbrellas, pillars, and offering-altars, all carved out of laterite and retaining the traces of high ornamentation. Some of these pillars are single blocks 7 feet long and all socketed into the stone cases below. Some of the umbrellas are 4 feet in diameter, all overthrown and broken. (Forbes.)
Custody or present use.—Worship.
Present state of preservation.—Covered with a network of plants which have inserted themselves in the crevices. Some attempt is said to be made from time to time to clear these away. Here and there the walls have crumbled but enough remains to make the pagoda an object of interest.
Whether restoration is desirable and possible.—The structure has been restored since Forbes's visit by piling the usual stucco cupola surmounted by an umbrella over the remains of the upper platform and over the attendant shrines. The effect is a grotesque mixture of new and old. Some genuine efforts in the way of preservation might be made (1) by a careful clearance of undergrowth, (2) by binding together the walls where they tend to bulge outward, (3) by replacing and socketing as many as possible of the old pillars and altars.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—3.
District.—Shwegyin.
Locality.—Bilin.
Name of object.—Ruins of rampart near Tizaung pagoda.
Any local history or tradition regarding it.—About half a mile from the Tizaung pagoda is a wall or rampart of earth 450 feet long, 12 feet high, and faced outside with large laterite blocks so arranged as to form panels each of which contains the figures of an elephant, a lion, or tiger alternately in *basso relievo*. What this was cannot be determined and the people have no tradition concerning it. (Forbes.)
Custody or present use.—Nil.
Present state of preservation.—The remains now only crop up at irregular intervals and both wall and rampart are covered with thick undergrowth. The figures, though deeply cut, are much worn and must from the first have been of the rudest possible description like the drawings of children.
Whether restoration is desirable and possible.—Restoration is scarcely possible, but some efforts could easily be taken, if thought necessary, to preserve the remains from further injury.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

No.—4.
District.—Shwegyin.
Locality.—Kyaikto.
Name of object.—Payathônzu, or Three Pagodas.
Any local history or tradition regarding it.—Forbes writes only "also built of laterite blocks." The blocks are much smaller than those of the Tizaung pagoda; on the brow of the approach is a boulder upon which traces of a rude design of an elephant deeply engraven still exists. The boulder forms part of the base of a small pagoda platform.
Custody or present use.—Worship.
Present state of preservation.—Two have been restored in the usual fashion within the last 20 years by erecting brick pagodas over the remains. Upon the base of the third has been erected a "tasaung:" one of the three has still about two-thirds of the original structure remaining.
Whether restoration is desirable and possible.—It would be impossible to restore the pagodas to any semblance of their former condition without removing the modern work, which would probably meet with objection. Moreover in this case, unlike that of the Tizaung pagoda, the restorations made by the people are really preservative of the old structures.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—5.
District.—Shwegyin.
Locality.—Kyaikkatha.
Name of object.—Payatataung, or A Thousand Pagodas.
Any local history or tradition regarding it.—Forbes writes: "A singular avenue of small "laterite pagodas leading up to a large ruined one at the end and generally known as "the Payatataung, or A Thousand Pagodas." As a supplement to this description it should be stated that the large pagodas at one end are a pair and not single, and that similar shrines are said to exist at the other end of the avenue. Moreover, other small pagodas are scattered about beyond the avenue. A quarter of a mile off a tank has been excavated, which still shows signs of the original cutting through the rock. The basin is now covered with undergrowth and forest trees. The old walls and ditches round Kyaikkatha town, two miles distant, can still be traced. The present village has not been in existence many years. The original town was founded in 1168 A.D., a year after Sittang, by Prince Kathakômma of Pegu.
Custody or present use.—Nil.
Present state of preservation.—All in a state of more or less complete ruin, some little more than little mounds and scarcely distinguishable in the thick and almost impenetrable jungle, all split and broken by the roots of the vegetation which surrounds and overshadows them.
Whether restoration is desirable and possible.—Complete restoration is impossible, but it may be considered worth while to cut and keep down jungle so at least as to bring into prominence the position of each pagoda.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—6.
District.—Shwegyin.
Locality.—Near Kinywa.
Name of object.—Kelatha pagoda.
Any local history or tradition regarding it.—The antiquity of this structure is unknown. It was built over one of the three hairs given to the hermit Kelatha by Gotama Buddha (*see* note on Kyaiktiyo). Over the third hair was built the Kôktheinnayôn pagoda near Bilin.
Custody or present use.—Worship.
Present state of preservation.—The pagoda stands in a very conspicuous position on a high spur of the yoma and over looks the whole of the Bilin plain; it is therefore very well preserved and only this year a new ti was erected over it.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—7.
District.—Shwegyin.
Locality.—Near Sittang.
Name of object.—Kyaiktiyo.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Any local history or tradition regarding it.—This is a celebrated pagoda often described, though the accounts of it, given both by Forbes and "Shwe Yo," a little overshoot the mark. It is unnecessary to say that the Burmese pictures of it are grossly exaggerated. It is built on a rock nicely balanced on a terrace slightly detached from the rest of the hill and at the extreme edge of a precipice of about 100 feet. The tradition is that Gotama presented three hairs to a hermit, one of which he kept perpetually in a gold box on the top of his head. When dying he bequeathed the hair to the Thagyamin on condition that he would enclose it in a rock of the shape of a man's head. The rock on which the pagoda is built is eggshaped and about 15 feet high. The small pagoda on its summit is quite modern, being built by Maung Shan a century ago, and restored by Maung Hmat, ex-Myoôk of Sittang.
Custody or present use.—Worship.
Present state of preservation.—Kept in constant repair, being the object of two annual festivals in Tabaung and Tagu.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—8.
District.—Shwegyin.
Locality.—Sittang.
Name of object.—Kyaikkalunpun pagoda.
Any local history or tradition regarding it.—"Pagoda of the 100 arms or embracers." One hundred bilus meeting Gotama Buddha in the jungle joined arms to confine him, but as he at once rose to a miraculous height they could not make their arms meet even round one of his feet. Finding him more than mortal they worshipped. Whereupon he preached and gave them a hair from his head, over which Thakata, minister of King Wimala of Pegu, coming by his master's orders to found the town of Sittang, *circa* 1167 A.D., erected the present pagoda. There is another tradition to the effect that a war between Pegu and Sittang was averted by an agreement that the party which first completed its pagoda should have the victory. The Peguans put up a tinsel edifice at night, whereon the people of Sittang being deceived gave in. However this may be, their pagoda remains unfinished to this day, though some restorations were effected a century ago and again by ex-Myoôk Maung Hmat. It is octagonal in shape and a handsome structure built of laterite blocks, similar in size to those of the three pagodas at Kyaikto. A peculiarity is a flight of steps leading to the top on the river face.
Custody or present use.—Worship.
Present state of preservation.—Good.
Whether restoration is desirable and possible.—The summit has been touched up with brick and there is a small modern excrescence over the whole with umbrella, which gives the required completeness to the old structure in Burmese opinion. Smaller pagodas have been erected on the corners of the old building.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—9.
District.—Shwegyin.
Locality.—Ayehema.
Name of object.—Stone slab with inscriptions.
Any local history or tradition regarding it.—Forbes writes: "Two or three inscribed "slabs but so much defaced now that I think it would be impossible to read them. "The characters appear to be old square Pali, similar to the inscribed slab from "Pegu, described by Sir Arthur Phayre in the Asiatic Society's Journal for 1863."
Custody or present use.—Nil.
Present state of preservation.—Only one slab remains; no others had been heard of. It measures $7\frac{1}{2} \times 3$ feet and is 8 inches thick save at the base, where the depth is 1 foot. The edges are rounded off. Some attempts have been made at various times to shelter it from the weather, but its removal to the Rangoon Museum has been recommended.
Whether restoration is desirable and possible.—Scarcely possible.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—10.
District.—Shwegyin.
Locality.—Dônzarit.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Name of object.—Old town.
Any local history or tradition regarding it.—The remains of a moated town exists which overlooks the Sittang, but, save a few decayed pagodas, the whole site is covered with jungle.
Custody or present use.—Nil.
Present state of preservation.—Barely traceable.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the buildings exist.—No.
Remarks.—Nil.

No.—11.
District.—Shwegyin.
Locality.—Kyaukhman.
Name of object.—Old town.
Any local history or tradition regarding it.—On the road between Shwegyin and Kyaukkyi a moat is crossed which marks the site of an old fortress. In the neighbourhood some half a dozen huts and a fine pagoda in good repair mark the position of the old town of Kyaukhman, which gave its name to the circle.
Custody or present use.—Nil.
Present state of preservation.—Barely traceable.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the buildings exist.—No.
Remarks.—Nil.

No.—12.
District.—Shwegyin.
Locality.—Chaungbya.
Names of objects.—Stone pillars.
Any local history or tradition regarding them.—Some years ago an excavation revealed the remains of some stone pillars at this village which have attracted attention; they are locally ascribed to Maung Zin Ga, *i.e.*, Philip deBrito, the famous Portuguese adventurer in Pegu, "in the beginning of the 17th century." The character of the work and the depth of the soil which had accumulated over it—10 to 15 feet—point to a considerable antiquity.
Custody or present use.—Nil.
Present state of preservation.—As when first exposed.
Whether restoration is desirable and possible.—Impossible to complete the original structure as nothing remains except the bases of the pillars.
Whether photographs, plans, or drawings of the buildings exist.—Plans exist.
Remarks.—Several other remains of old forts and towns and of a Burmese road exist in various parts of the district but these are of no archæological value and perhaps of no great importance historically.

No.—13.
District.—Tavoy.
Locality.—West of Maungwèchaung village, Northern township.
Name of object.—Yun myo.
Any local history or tradition regarding it.—This is the oldest of the remains of earthworks and embankments of former fortified towns in the Tavoy district. The date of its erection and the founder's name are lost.
Custody or present use.—Site of this myo has been converted into paddy and garden land.
Present state of preservation.—There remain only some broken parts of embankments and mounds.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—14.
District.—Tavoy.
Locality.—Six miles south-east of Tavoy.
Name of object.—Môkti myo.
Any local history or tradition regarding it.—A story is related that its first king, by name Gaung Gyi, was making a tour through his kingdom when he met a long-haired girl with whom he fell in love and by whom he had a son. Gaung Gyi then built the city and made his son its ruler; but what its name was then is not known. The king's wife, however, did not approve of all this, and administered poison to the son, who became mad and was called the Môktinin: hence the name of the town.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Custody or present use.—There is still remaining a village called Môktiywa. Many parts of the site of this town are under cultivation.
Present state of preservation.—There still exist parts of the ditches and mud walls.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—15.
District.—Tavoy.
Locality.—Three miles north-east of Tavoy, Letwègyun circle.
Name of object.—Myaungyan city.
Any local history or tradition regarding it.—It was erected by a Siamese General named U Yakalôn in 866 B.E. and destroyed by a Talaing General named Byathabaik in 916 B.E.
Custody or present use.—Some places are under paddy and garden cultivation.
Present state of preservation.—The remains of town walls in parts still exist.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the buildings exist.—No.
Remarks.—Nil.

No.—16.
District.—Tavoy.
Locality.—Kwedaungbè circle, on the western slope of the Shinnaw range, some 60 miles distant from Tavoy.
Name of object.—Kyethlut myo.
Any local history or tradition regarding it.—In 566 B.E., when King Narapadisithu, of Paukkan, came and visited the country he founded this city for his son Ganni Kama.
Custody or present use.—Nil.
Present state of preservation.—Overgrown by thick jungle. Remains consist of only some broken parts of mud wall.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the buildings exist.—No.
Remarks.—Nil.

No.—17.
District.—Tavoy.
Locality.—Tavoy Point.
Name of object.—Shinmaw pagoda.
Any local history or tradition regarding it.—It was erected at the time of King Narapadisithu, of Paukkan, on his visiting the country in 566 B.E.
Custody or present use.—Worship.
Present state of preservation.—In good order and kept in repair.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—18.
District.—Tavoy.
Locality.—Nine miles north of Tavoy, 2,000 feet from east bank of river.
Name of object.—Shindawi pagoda.
Any local history or tradition regarding it.—It was erected in the tenth year after the death of Gotama by King Thanbaw and his younger sister Thinzaw.
Custody or present use.—Worship.
Present state of preservation.—In good order and is kept in repair.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—19.
District.—Tavoy.
Locality.—Tavoy town, southern division.
Name of object.—Bônmaw pagoda.
Any local history or tradition regarding it.—It was erected by a respectable Buddhist named Maung Za Di in 1112 B.E.
Custody or present use.—Worship.
Present state of preservation.—In good order and kept in repair.
Whether restoration is desirable and possible.—Unnecessary.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—20.
District.—Tavoy.
Locality.—West bank of Tavoy river and 19 miles distant from Tavoy town.
Name of object.—Myohaung and Shinsalun pagoda.
Any local history or tradition regarding it.—This town was built by the Talaings in 113 B.E., or 752 A.D., in the time of King Thameinda, and was called Thagaramyo; it had seven sides and four gates. Four sides or lines of embankment now only remain, and a large pagoda erected on a raised platform, probably natural, at the north-east corner of the town, in the year 150 B.E., or 789 A.D. A hair of Gotama is said to be enclosed in it. It was called Shinthalun, but is now corrupted into Shinsalun.
Custody or present use.—Site of town now covered by paddy-fields. Pagoda still used for worship.
Present state of preservation.—Parts of the town walls still exist; pagoda in good preservation.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—21.
District.—Tavoy.
Locality.—East of Letwegyun village.
Name of object.—Maungkara city.
Any local history or tradition regarding it.—So called from a tree of that name growing on the site (a species of ficus). It was built in 276 B.E., or 715 A.D., after Thagaramyo and Atkaleinaung myo had been destroyed by the Shan King Awayagalôn.
Custody or present use.—Used for garden and miscellaneous cultivation.
Present state of preservation.—The remains consist only of some mounds.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the buildings exist.—No.
Remarks.—Nil.

No.—22.
District.—Tavoy.
Locality.—Twelve miles distant from Tavoy and situated on west bank of river.
Name of object.—Wèdi myo.
Any local history or tradition regarding it.—It was built in B.C. 792 by a king of the Burmese race called Sawthu. This town was destroyed by the Shans in B.E. 856 (1495 A.D.).
Custody or present use.—A village has been formed on the higher portion of the site.
Present state of preservation.—Remains of embankments only.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the buildings exist.—No.
Remarks.—Nil.

No.—23.
District.—Tavoy.
Locality.—North of Tavoy, on the east bank of the river.
Name of object.—Kalein aung.
Any local history or tradition regarding it.—Erected by a Talaing called Amatpyinnyayan B.E. 912 (1551 A.D.) and was taken by Byathabaik under the orders of the Burmese King Alaungmindaragyi the following year; but in 1133 B.E. (1772 A.D.) Mindawgyi, the son of the Pegu King Alaungmindaragyi, took it and destroyed it. A pagoda exists called Sandawshin.
Custody or present use.—Nil.
Present state of preservation.—Covered by jungle; only a few traces remain.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—24.
District.—Tavoy.
Locality.—Fifty miles distant from Tavoy on the west bank of the river.
Name of object.—Sandawshin pagoda.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Any local history or tradition regarding it.—It was erected in 149 B.E. by a great Amat Byinnabala. This pagoda is called Sandawshin from a long hair of Gotama having been enshrined.
Custody or present use.—Worship.
Present state of preservation.—In good state of preservation.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—25.
District.—Mergui.
Locality.—Tenasserim.
Name of object.—Foundation walls of Tenasserim.
Any local history or tradition regarding it.—The town of Tenasserim was founded by the Siamese in the year 1373 A D. ; a granite pillar without any inscription marks the centre of the town. As an offering to the gods a woman is said to have been buried alive under it. The town was taken from the Siamese by the Burmese in 1759, and from the Burmese by the English in 1824.
Custody or present use.—Nil.
Present state of preservation.—In ruins.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the buildings exist.—Not known.
Remarks.—Nil.

No.—26.
District.—Mergui.
Locality.—Tenasserim.
Name of object.—Wutshin pagoda.
Any local history or tradition regarding it.—Built in the year A D. 1780, or 1092 B.E., by a Siamese prince name unknown.
Custody or present use.—Worship.
Present state of preservation.—Good; repaired some 19 years ago by the priests in charge.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—27.
District.—Mergui.
Locality.—Tenasserim.
Name of object.—Zedawun pagoda.
Any local history or tradition regarding it.—Built in 1805 A.D. by one Padaung Min, a Burmese governor of Mergui.
Custody or present use.—Worship.
Present state of preservation.—Good.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—28.
District.—Mergui.
Locality.—Mergui town.
Name of object.—Beikmyo pagoda.
Any local history or tradition regarding it.—Built in 1129 B.E., or 1767 A.D., by Kemayaza and Udeingyaw conjointly.
Custody or present use.—Worship.
Present state of preservation.—Good.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—Photographs available.
Remarks.—Nil.

No.—29.
District.—Toungoo.
Locality.—A hillock on the west bank of the Pyônchaung creek north of the Thankyeka creek in the Mèbyu circle of the Bônmadi township.
Names of objects.—Myatsawnyinaung and Môktaw pagodas.
Any local history or tradition regarding them.—Erected by the King of Toungoo by order of Thiridhamathawka 2,204 years ago (321 B.C.). The present structures are modern

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

and have attained their present size owing to additions made at different times by pious Buddhists, which have hidden from view the original buildings said to have been only 5 cubits high.

Custody or present use.—Worship: a festival is celebrated every year from the 10th waxing of Tabaung (March) till the full moon of the same month.

Present state of preservation.—They are in better condition than in former years.

Whether restoration is desirable and possible.—They are under repair and nearly completed.

Whether photographs, plans, or drawings of the buildings exist.—Photographs exist.

Remarks.—Nil.

No.—30.

District.—Toungoo.

Locality.—A hill near the village of Talôkkôn close to Alèmyaung, in the Mèbyu circle of the Bônmadi township.

Names of objects.—Myinbôn and Myindin pagodas.

Any local history or tradition regarding them.—Erected before the town of Toungoo was founded, but when and by whom they were erected cannot be ascertained as no history or thamaing relating to them exists. They are said to have been erected about 2,000 years ago.

Custody or present use.—Worship.

Present state of preservation.—They are in better condition than in former years.

Whether restoration is desirable and possible.—Unnecessary.

Whether photographs, plans, or drawings of the buildings exist.—No.

Remarks.—Nil.

No.—31.

District.—Toungoo.

Locality.—A plain about a mile east of the village of Tabye in the Mèbyu, Tabye circle of the Bônmadi township.

Name of object.—Gônmo pagoda.

Any local history or tradition regarding it.—Erected before the town of Toungoo was founded, but when and by whom they were erected cannot be ascertained as no history or thamaing relating to them exists. They are said to have been erected above 2,000 years ago.

Custody or present use.—Worship: a festival is celebrated every year from the 13th waxing of Tagu (April) till the full moon of the same month.

Present state of preservation.—They are in better condition than in former years.

Whether restoration is desirable and possible.—Unnecessary.

Whether photographs, plans, or drawings of the building exist.—No.

Remarks.—Nil.

No.—32.

District.—Toungoo.

Locality.—Near the creek of Mindègyibauk to the east of the Sittang.

Name of object.—Chaungmamwedaw pagoda.

Any local history or tradition regarding it.—Erected by Thirithudhammaraza, King of Toungoo, in the year 968 B.E., now 277 years ago.

Custody or present use.—Worship: New year, or Thingyan festival, is celebrated.

Present state of preservation.—In better condition than in former years.

Whether restoration is desirable and possible.—Unnecessary.

Whether photographs, plans, or drawings of the building exist.—No.

Remarks.—Nil.

No.—33.

District.—Toungoo.

Locality.—A hillock at the junction of the Kanni, and Sittang rivers.

Names of objects.—Kanni and Myathidin pagodas.

Any local history or tradition regarding them.—Erected by Narapadisithu, King of Paukkan (Pagan), in the year 553 B.E., 277 years ago.

Custody or present use.—Worship: a festival from the 6th waning of Tagu (April) till the 8th of the same month is celebrated every year.

Present state of preservation.—They are in better condition than in former years.

Whether restoration is desirable and possible.—Unnecessary.

Whether photographs, plans, or drawings of the buildings exist.—No.

Remarks.—Nil.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

No.—34.
District.—Toungoo.
Locality.—In the town of Toungoo.
Name of object.—Shwe Sandaw pagoda.
Any local history or tradition regarding it.—Erected by Minyèkyawdin, King of Toungoo, in the year 959 B.E., 286 years ago.
Custody or present use.—Worship: a festival from the 14th waxing of Thadingyut (October) till the 1st day after the full moon of the same month is celebrated every year.
Present state of preservation.—Ruined in some parts.
Whether restoration is desirable and possible.—Restoration possible but unnecessary.
Whether photographs, plans, or drawings of the building exist.—Photographs exist.
Remarks.—Nil.

No.—35.
District.—Tavoy.
Locality.—A hillock in the Dwayawadi myo on the west bank of the Sittang.
Name of object.—Lawkôktaya pagoda.
Any local history or tradition regarding it.—Erected by Narapadisithu, King of Paukkan (Pagan), in the year 553 B.E., 692 years ago.
Custody or present use.—Worship.
Present state of preservation.—In good condition.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—36.
District.—Toungoo.
Locality.—Sinywa near the Sittang.
Name of object.—Sigôn pagoda.
Any local history or tradition regarding it.—Erected by Narapadisithu, King of Paukkan (Pagan), in the year 553 B.E., 692 years ago.
Custody or present use.—Worship.
Present state of preservation.—In good condition.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—37.
District.—Toungoo.
Locality.—Near the village of Ngapein.
Name of object.—Theindawhla pagoda.
Any local history or tradition regarding it.—Erected by Narapadisithu, King of Paukkan (Pagan), in the year 553 B.E., 692 years ago.
Custody or present use.—Worship.
Present state of preservation.—Under repair.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—38.
District.—Toungoo.
Locality.—To the west of the village of Ledaunggan.
Name of object.—Sigôn pagoda.
Any local history or tradition regarding it.—Erected by Narapadisithu, King of Paukkan (Pagan), in the year 553 B.E., 692 years ago.
Custody or present use.—Worship.
Present state of preservation.—Ruined on the top part.
Whether restoration is desirable and possible.—Restoration possible but unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—39.
District.—Toungoo.
Locality.—Near Dinnyawadi myo.
Name of object.—Myaneinda pagoda.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Any local history or tradition regarding it.—Erected by Sawluthinkaya, King of Toungoo, in the year 774B.E., 471 years ago.
Custody or present use.—Worship; a festival from the 14th till the 15th waxing of Tabaung (March) is celebrated every year.
Present state of preservation.—Ruined on the top part.
Whether restoration is desirable or possible.—Restoration possible but unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—40.
District.—Toungoo.
Locality.—Two pagodas on a hill near the Kabaung stream.
Names of objects.—Kyauksauk and Môktaw pagodas.
Any local history or tradition regarding them.—Erected by the King of Toungoo by order of Thiridhamma Thawka, 321 B.C.
Custody or present use.—Worship; a festival from the 4th till the 8th waxing of Tabaung (March) is celebrated every year.
Present state of preservation.—In good condition.
Whether restoration is desirable or possible.—Unnecessary.
Whether photographs, plans, or drawings of the buildings exist.—No.
Remarks.—Nil.

No.—41.
District.—Toungoo.
Locality.—The Minwun hillock near Yet stream.
Name of object.—Taungngudaw pagoda.
Any local history or tradition regarding it.—Erected by Narapadisithu, King of Paukkan (Pagan), in the year 533 B.E., 692 years ago.
Custody or present use.—Worship: a festival from the 6th till the 8th waxing of Tagu (April) is celebrated every year.
Present state of preservation.—The top part was ruined by the earthquake of 1242 B.E. (1880).
Whether restoration is desirable or possible.—Restoration possible but unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—42.
District.—Moulmein.
Locality.—Moulmein.
Name of object.—Kyaikthanlan pagoda.
Any local history or tradition regarding it.—This pagoda was first erected in the year 237 B.E. by Yathe Thanya or Yathe Thila; it was enlarged by the ruler of Moulmein, Pannurat, and again in the year 900, after the death of Gotama, by Wariyu, the ruler of Martaban. It measures 152 feet in height and 377 feet in circumference. A tradition regarding this pagoda and hill is that in olden time were assembled on the east side of the river Salween the armies of the Shans or Siamese with the intention of invading Pegu, while the armies of Pegu were encamped at Martaban to resist them. It was arranged between them that, instead of measuring their strength by arms, they should each build a pagoda of a certain size, and while the Shans were preparing the hill and the bricks, the Peguans built up a sham pagoda of paper and bamboo, which the Shans, not seeing through the trick, took to be real, and acknowledging their defeat at once retreated. Hence it is said the hill was called Shanlan, "Shan's Terror" (A retreat), and the pagoda built thereon was called Kyaikhsanlan corrupted to Kyaikthanlan, kyaik in Talaing or Peguan meaning the same as "paya." This pagoda is supposed to contain a hair of Gotama.
Custody or present use.—In custody of the Burmese community.
Present state of preservation.—Good.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—Photographs available.
Remarks.—Nil.

No.—43.
District.—Moulmein.
Locality.—Moulmein.
Name of object.—Uzina pagoda (Kyaikpatan).
Any local history or tradition regarding it.—This pagoda was formerly called Kyaikpatan, from the white or chalky nature of the hill it stands on, "patan" meaning white in

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the Talaing tongue. It was built in the reign of King Thiridhamma Thawka Mingyi by Yathe Manawzina assisted by a rich man named Meinda ; it is also said to contain one of the hairs of Gotama.

Custody or present use.—Worship. There are monasteries all round it occupied by pôngyis.

Present state of preservation.—Good. This pagoda was restored about 30 years ago by a man named Uzina at a cost of about Rs. 6,000 and now measures in height 75 cubits.

Whether restoration is desirable and possible.—Unnecessary.

Whether photographs, plans, or drawings of the building exist.—Photographs available.

Remarks.—Nil.

No.—44.

District.—Moulmein.

Locality.—South of Moulmein.

Name of object.—Nattaung pagoda.

Any local history or tradition regarding it.—This pagoda is said to be ancient and forms part of the numerous pagodas built by order of King Thiridhamma Thawka, but no record is found regarding it.

Custody or present use.—Worship.

Present state of preservation.—Good.

Whether restoration is desirable and possible.—Unnecessary.

Whether photographs, plans, or drawings of the building exist.—Not available.

Remarks.—Nil.

No.—45.

District—Moulmein.

Locality.—Moulmein.

Name of object.—Taungnyo pagoda.

Any local history or tradition regarding it.—This pagoda is said to be ancient and forms part of the numerous pagodas built by order of King Thiridhamma Thawka, but no record is found regarding it.

Custody or present use.—Worship.

Present state of preservation.—Good.

Whether restoration is desirable and possible.—Unnecessary.

Whether photographs, plans, or drawings of the building exist.—Not available.

Remarks—Nil.

No.—46.

District.—Moulmein.

Locality.—Moulmein on the same range of hills as the Kyaikthanlan and Uzina.

Names of objects.—Pathada, Datke, and Kyaikmalaw pagodas.

Any local history or tradition regarding them.—These pagodas are each supposed to contain one of Gotama's hairs. Pathada was erected by a rich man named Gawinda, Dathe by the ruler of Moulmein, and Kyaikmalaw by the people. These pagodas are very old, but the exact date of their erection is unknown.

Custody or present use.—Worship.

Present state of preservation.—Good.

Whether restoration is desirable and possible.—Unnecessary.

Whether photographs, plans, or drawings of the buildings exist.—Not available.

Remarks.—Nil.

No.—47.

District.—Moulmein.

Locality.—Moulmein.

Name of object.—Kyaikbanè pagoda.

Any local history or tradition regarding it.—It was erected about 1,000 years ago by the Peguan King, Banèseik Saw, to commemorate a victory over the Shans or Siamese. Banè in the Talaing language signifies victory.

Custody or present use.—Worship.

Present state of preservation.—Enlarged in 1863 and is now 45 feet high. In good preservation.

Whether restoration is desirable and possible.—Unnecessary.

Whether photographs, plans, or drawings of the building exist.—Photographs available.

Remarks.—Nil.

No.—48.

District.—Moulmein.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Locality.—Moulmein, Mayangôn.
Name of object.—Payangôk or Kyaikathôk pagoda.
Any local history or tradition regarding it.—It is said to have been erected by Minmahanazina and to contain a hair of Gotama.
Custody or present use.—Kyaungtaga Ko Hle keeps the pagoda in repair at his own expense.
Present state of preservation.—Restored about 30 years ago.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—Photographs available.
Remarks.—Nil.

No.—49.
District.—Moulmein.
Locality.—Moulmein, southern side.
Name of object.—Mopun pagoda.
Any local history or tradition regarding it.—Two old pagodas raised by King Thamada: one contains a hair, and the other one of the teeth of Gotama.
Custody or present use.—Worship.
Present state of preservation.—Fair preservation.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—Photographs available.
Remarks.—Nil.

No.—50.
District.—Amherst.
Locality.—Balugyun.
Name of object.—Kalaw pagoda.
Any local history or tradition regarding it.—Tradition says that this pagoda was originally founded in the days of Athawka Damayaza (King Asoka, 300 B.C.) to enshrine a relic of Gotama. No records are in existence.
Custody or present use.—Elders of Kalaw, Apyaing, and Kawdut villages; worship.
Present state of preservation.—Small pagodas round about it are broken.
Whether restoration is desirable and possible.—Possible but unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—51.
District.—Amherst.
Locality.—Balugyun.
Name of object.—Kyaikkamawlè.
Any local history or tradition regarding it.—This pagoda is said to have been founded in the days of Nandathihayaza, Talaing King; date unknown: no records are in existence.
Custody or present use.—Elders of Kwanyaik village; worship.
Present state of preservation.—Fair.
Whether restoration is desirable and possible.—Possible but unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—52.
District.—Amherst.
Locality.—Martaban.
Name of object.—Myatheindan pagoda.
Any local history or tradition regarding it.—This pagoda was founded on the 5th waning of Tabodwè, B.E. 643, by King Wariyu. Myatheindan is a corruption of Myatheindein, which name was given to it in consequence of an emerald worth 100,000 tickals, received from the King of Ceylon, having been placed in the pagoda. The emerald was brought by an embassy despatched with seven ships by the King of Ceylon for the purpose of taking back some of Gotama's relics. The spot where these relics were deposited was marked by eight pillars. King Wariyu allowed them to search for the relics, and they dug for 24 days but were unable to find them. They were consequently allowed to carry away the eight pillars which are to be found, it is said, in Ceylon at the present day. King Wariyu then built the present pagoda: its Talaing name is Kyaikmuthamein.
Custody or present use.—Worship.
Present state of preservation.—The steps and the four arches require a little repairs; otherwise good.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—Photographs exist.
Remarks.—Nil.

No.—53.
District.—Amherst.
Locality.—Martaban.
Name of object.—Kyaikpyingu pagoda.
Any local history or tradition regarding it.—This pagoda was founded in B.E. 649 (1288 A.D.), in the month of Tazaungmôn, by King Wariyu. It is called also the "Nanu" (palace front) pagoda and the "Do An" pagoda. "Do An" is Talaing and means "leaves of the In tree." This name was given in commemoration of Gotama having spent a season with no shelter but that afforded by "In leaves." Its name of Kyaikpyingu is said to be a corruption of the Talaing word "Hprangbu," a large assembly. The origin of this name is related as follows:—Whilst Gotama was observing Lent in the Pasinggun forest on the Thurumagari hill in the country of Winga, Gawônpadi drew his attention to the country of Thudhama Wadi (Thatôn) where he had been born and prayed that some of the people might have the path of deliverance preached to them. In accordance with this request Gotama came to this country. In passing the island of Punzalaing (Gaungzegyun) he and his companions admired its situation at the junction of five rivers, and Gotama explained that it had been created for his benefit when in a former state of existence as a "Hintha." On arriving at Martaban he preached to a large crowd of nats and bilus and from this circumstance the pagoda derived its name of Hprangbu.
Custody or present use.—Worship.
Present state of preservation.—In good condition; whitewashed this year.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—Photographs exist.
Remarks.—Nil.

No.—54.
District.—Amherst.
Locality.—Martaban.
Name of object.—Shwe Dagôn pagoda.
Any local history or tradition regarding it.—This pagoda is so called as it was founded at the same time as the Shwe Dagôn pagoda of Rangoon.
Custody or present use.—Worship.
Present state of preservation.—Good.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—Photographs exist.
Remarks.—Nil.

No.—55.
District.—Amherst.
Locality.—Martaban.
Name of object.—Kyaikkalunbun pagoda.
Any local history or tradition regarding it.—This pagoda is said to have been originally founded in the days of Gotama in order to enshrine one of his hairs given by him to the bilus, who then inhabited the country. The pagoda was afterwards restored by Banyakônlaw. The Talaing name of Kyaikkalunbun refers to a miracle said to have been performed by Gotama for the benefit of the bilus and monsters who in his time inhabited the country. He caused one bilu to try and clasp the half of his leg; the bilu extended his arms but could not reach more than half round the leg; when two tried to clasp the leg it increased so as to require three to clasp it, and so it went on increasing its size; a hundred bilus surrounded it and yet there was room for one more. These 100 bilus of course were converted, and to commemorate this the pagoda was called Kyaikkalunbun.
Custody or present use.—Worship.
Present state of preservation.—Good.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—Photographs exist.
Remarks.—*Nil.*

No.—56.
District.—Amherst.
Locality.—Martaban.
Name of object.—Chanthagyi pagoda.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Any local history or tradition regarding it.—This pagoda was built in the year 660 B.E. by King Santhinhmyaing and was restored in 1146 B.E. by Maung Pathi, Governor of Martaban, with money received by him for that purpose from Bodaw Para, King of Burma. The Talaing name of this pagoda is Kyaikkaba, meaning "cool, comfortable," and the Burmese name is a translation of this. It is so called because Gotama was once washed by the nats and bilus of the place with the water of a tank close by and found it cool and refreshing.
Custody or present use.—Worship.
Present state of preservation.—Bad.
Whether restoration is desirable and possible.—Possible but unnecessary.
Whether photographs, plans, or drawings of the building exist.—Photographs exist.
Remarks—Nil.

No.—57.
District.—Amherst.
Locality.—Martaban.
Name of object.—Kyaikkapan pagoda.
Any local history or tradition regarding it.—This pagoda was founded in 560 B.E. by Biemma, King of Martaban, and was so called because the bilus who inhabited the country at the time of Gotama invited him to this spot for the purpose of eating him, but were instead converted by him.
Custody or present use.—Worship.
Present state of preservation.—Bad.
Whether restoration is desirable and possible.—Possible but unnecessary.
Whether photographs, plans, or drawings of the building exist.—Photographs exist.
Remarks.—Nil.

No.—58.
District.—Amherst.
Locality.—Martaban.
Name of object.—Shwegu pagoda.
Any local history or tradition regarding it.—This pagoda was built by Maung Pathi, Governor of Martaban, in 1146 B.E. 1784, at a cost of 60 viss "damy silver," in conformity with an order of King Bodaw Para, who having been born on a Monday directed that "golden caverns," Shwegu, the sign of that day, should be erected in various parts of his dominions.
Custody or present use.—Worship.
Present state of preservation.—Good.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—59.
District.—Amherst.
Locality.—Martaban.
Name of object.—Shinbinnankaing pagoda.
Any local history or tradition regarding it.—This pagoda, called in Talaing "Kyaikkamun," was founded originally by a bilu, who after making an offering of flowers to Gotama became a ruler in the country and built a pagoda over one of Gotama's hairs. This pagoda was restored in 1188 B.E. by Maung Mu, Governor of Martaban.
Custody or present use.—None.
Present state of preservation.—Bad.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—60.
District.—Amherst.
Locality.—Martaban.
Name of object.—Zingyaikpyin pagoda.
Any local history or tradition regarding it.—In the eighth year after he had become Buddha Gotama gave a hair to two devotees who resided at Zingyaik. Over 200 years after this event, in the time of Thiridhamma Thawka, this pagoda was originally built with the hairs enshrined in it and called in Talaing "Bhrang Nat," in allusion to a fable connected with a naga (dragon) who used to live here; it afterwards took the name of the village built at the foot of the hill on which it stands by some great men, who embellished the pagoda Zaungkyaik (literally pagoda foot). This name has

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

been corrupted into Zingyaik: it crowns the apex of a sharp peak 3,000 feet in height and is a very conspicuous object.
Custody or present use.—Worship.
Present state of preservation.—Good.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

No.—61.
District.—Amherst.
Locality.—Thatôn.
Name of object.—Thatôn pagoda, Shwezayan.
Any local history or tradition regarding it.—This pagoda is said to have been founded originally in the year 103 of Bodaw Insana's era (594 B.C.) by Thiha Raja, the King of Suvanna Bhummi, of which country Thatôn was then the capital, to commemorate the visit of Gotama to this country. After Gotama's death Gavônpati brought some of the 32 relics and enshrined them here. Seven generations afterwards, in the days of King Jota Kumma, Sona and Uttara, the two Buddhist apostles of Pegu, rebuilt the pagoda and it has since been repaired by various other persons.
Custody or present use.—Worship.
Present state of preservation.—Good.
Whether restoration is desirable and possible.—Unnecessary.
Whether photographs, plans, or drawings of the building exist.—Photographs exist.
Remarks.—Nil.

No.—62.
District.—Amherst.
Locality.—Thatôn.
Name of object.—Muleik pagoda.
Any local history or tradition regarding it.—It is said to have been erected in 553 B.C.
Custody or present use.—Worship.
Present state of preservation.—Dilapidated.
Whether restoration is desirable and possible.—Restoration possible but unnecessary.
Whether photographs, plans, or drawings of the building exist.—No.
Remarks.—Nil.

———

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

LIST OF OBJECTS

OF

ANTIQUARIAN AND ARCHÆOLOGICAL INTEREST

IN

BRITISH BURMA.

RANGOON:
PRINTED AT THE GOVERNMENT PRESS.

1884.